The Bombay Guardian.

VOL. XXVIII.—New Series,—No. 20. SATURDAY, MAY 20, 1882.

Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

May 25, 1882.—*Mark* IV. 21-34.

"And he said unto them, is a candle brought to be put under a bushel or a bed? and not to be set on a candlestick?" A light is for the purpose of enlightening. To put it where it shall consume away without dispensing light is just a round-about way of throwing away money. The man who has received the knowledge of salvation in Christ, is not merely one who has been enlightened, but one who has been lit up that he may enlighten others. Every saved man is expected to be a witness of salvation. God is battling with the darkness of the world, and has given you the light of life that you may give it to those who are within your reach.

"For there is nothing hid which shall not be manifested." Our Lord hid many things for a season in the hearts of his disciples, not that they should remain buried there, but that they should be in good time divulged to all. It will be well for us to live under the power of the truth that all things are to be made manifest. Seeds are buried in the ground for a season; but in due time the plants appear above the ground and we learn all about them. Has your heart got a chamber for which God has no key? Men have sometimes uttered in their sleep what they were carefully burying in their walking moments. Your tongue may obey your bidding for a season; but the time cometh when it will obey not your bidding, but God's.

"If any man have ears to hear, let him hear." Let him make up his mind to hear the word of God. There is a way whereby the truth may reach your mind; be careful to keep it open that the King of glory may come in. Take heed what ye hear. In another Gospel, it is, How ye hear. Take care to recognize the true character of the words spoken to you. "The Father that sent me, he speaketh the words." Hear the voice of God in Christ. The Pharisees were minded to hear only the words of an unclean spirit in what fell from the lips of Christ. How is it with us? Do we find in the teachings of Christ the words of a man of superior insight? the words of a prophet? with what measure we mete, it shall be meted to us. Do we yield implicit confidence to the word of God, like the Thessolonians i. ii. 13? then we ourselves shall be found worthy of confidence. But if we slight the word of God, refuse to yield ourseves to it, regard it as a fallible word, needing to be sifted, what will be the consequence? We shall simply be cutting ourselves off from the blessings which as the inspired word it would impart. Just in the measure that we lower the authority of the word of God, we diminish its power to bless us. Unto him that heareth (in faith, recognizing the voice of God,) shall more be given; to him who comes to the word with a sceptical and cavilling spirit shall less and less be given. He is intent on magnifying his own thoughts, to keep them on the throne of his being; he shall enjoy the poor pleasure of pride for a season; but when he finds himself without the passport of God's word at heaven's gate, he will curse his own thoughts.

"He that hath not, from him shall be taken that which he hath." He has it intellectually, but not in faith. Like the man who had his talent hid away in a napkin under ground.

"The kingdom of God is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." The farmer is a co-worker with God; he casts the seed into the ground, into the bosom of nature, and nature looks after it, letting him have all the sleep he needs at night; there are processes of nature that he knows but little about, that take hold of the seed and develope it and make it fruitful. "For the earth bringeth forth fruit of itself; first the blade, then the ear, then the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." There is a special agency of the husbandman required at the beginning and at the end. Not by any means that the cultivator is idle in all the intervening period. The preacher of the word must not suppose that the responsibility of the whole rests with him; he must by faith recognize the power of th Holy Ghost, and be much in prayer that that power may be enjoyed by those who have received the word.

"The kingdom of God is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, but becometh greater than all herbs." The kingdom of heaven, that which Christ came to set up, may be looked at under many different aspects. The Jews expected the kingdom of heaven full-blown, but Jesus teaches his disciples and others that they must be content to receive it first in a seminal state. God proceeded similarly when he brought in the Jewish dispensation. A few pregnant words at first to Abraham and the other patriarchs; Joseph; Moses the shepherd of Midian: the exodus; the wilderness; finally Joshua and Canaan. So prophecy told us of the Messiah that he should grow up as a tender plant and as a root out of a dry and unpromising ground. The kingdom of God comes not with observation; a still, small voice is heard in the depths of the heart; some word lodges almost imperceptibly; but gradually the recipient becomes aware that there is power in that word he was far from imagining; it gives him peace, gives him power with God, power over the adversary; his name is written in heaven.

WEEKLY REVIEW.

—Some of the Native Christians connected with the Church of England in Calcutta, have begun to find out that the Oxford missionaries there are bent on Romanizing the Church of England, as far as may be. One of them, Baboo Roop Chund Gooin, a Christian of 34 years standing, speaking at a meeting of Native Christians lately, used the following language:

Mr. Gui said he had been a Christian for the last thirty-four years, but had never witnessed such novel sights in the Bengali Church. He had been told that Missionaries of the Church of England had to bind themselves to preach Christ, and not the Church. But the tendency with some at the present day, seemed to be, to push Christ into the background and the Church into the foreground. He rejoiced in sympathy with the brethren who had been working in the lines of Christian unity. The union movement had been going on smoothly enough up till last year, when opposition first showed itself. That opposition had developed further since. He was surprised the other day, when, having in the course of conversation told Father Goreh that he had learnt Christianity at the feet of the Rev. Messrs. Mack and Robinson, that he had been baptized by the Rev. Gupi Nath Nandi, and that he had been laboring for Christ in connection with the Church of England, he was accosted by the Father in these words, "You should thank God that He has brought you at last into the Church." Mr. Gui at once replied that while he lifted up his heart in gratitude to God for leading him to Christ, he did not see that he would have been any the worse if circumstances had led to his continuance in the Baptist or in the Free Church.

With more to the same effect. For this he has been hauled over the coals. The Trinity Church Council have addressed him a letter pointing out the iniquity of his conduct.

—The Bengali Christians at the meeting above-mentioned appointed a deputation to wait upon the Bishop of Calcutta with a view to ascertain the relation of the standards of the Church of England to certain principles and practices recently enunciated and enforced by some of her clergy, to the prejudice of that Christian unity and fellowship which have hithereto existed among Bengali Christians as a body.

The Bishop of Calcutta received the deputation and is reported to have said, that the Church of England alone, was *the Church*, the Society founded by Christ; that members of the Church of England alone, constituted the "real body of Christ," as having kept on to the original Society. The Romanists, who might in a certain sense be regarded as "Dissenters," were cast off because they represented so many abuses. The several denominations were not "Churches," but "sects", as they had cut themselves off from the Church. "We are not one," his Lordship added. Nor was the unity claimed to exist among Nonconformists any better than "pretence unity." As to the ministry, his Lordship remarked: "I believe in apostolical suc-

cession, and that is one of my strengths." *A Member.* "Of course, we shall be asked what your Lordship's views are, and I suppose, your position comes to this, that although Nonconformists may be called Christians by courtesy, kindness, and charity, there ought not to be any communion with them, except perhaps in very exceptional circumstances." *Bishop*: "Yes."

If non-conformists are not be recognized by Dr. Johnson as Christians in a true and Scriptural sense, they will thank him not at all for being called so *in courtesy*. At the same time they will not refuse to recognize as Christians all in the English Church or out of it, who hold the head, the Lord Jesus Christ.

—We have received a circular on the Colonization of Palestine, stating that there are large numbers of Jews anxious to return to the land of their fathers and suggesting that they should be helped to do so. We are by no means sure that it is desirable for Jews to settle in Palestine at the present time. The Government of that country is far from being one that has solicitude for the welfare of the Jews. The Government of Russia and that of Germany may not be very favourable to them or have the ability to protect them from popular outrage; but there have been popular outrages upon the Jews in Syria in modern times. At all events there are many countries where they will enjoy the benefits of civil and religious liberty to an extent not known in Palestine. Nor do we think that Jews in Palestine are in any better disposition to give heed to the truth of the Gospel. On the contrary, they are puffed up with the idea that they have a special righteousness because of their being willing to live in the land of their fathers. We look upon their punishment as of the nature of a chastisement from God. God gave them the land of Canan to dwell in, on the condition that he should be their God and they his people, and specially that they should receive the Messiah whom he should send to them. Whenever they broke the convent through idolatry or otherwise, they and their land were delivered into the hands of their enemies. A Jew that should not receive the prophet like unto Moses whom God was to raise up to them from their brethren, was no longer to be recognized as one of the congregation, that is, he was no longer a Jew in the sense that he had any part in the promises made to the people of God. When any man, Jew or Gentile, listens to the invitations of the Gospel and believes on Christ, all the promises become his and he finds in Christ vastly more than his forefathers found in Canan, in Jerusalem, in the temple. Many attempts have been made by kings and others to re-instate the Jews in Palestine, but the attempt has always been abortive because while the Jews refuse to believe on the divinely-given Messiah, they have no title to a foot of the land promised to Abraham and the Abrahamic seed. We cannot accept the view which seems to be so popular with those who occupy themselves with unfulfilled prophecy, that the Jews must return to Palestine in their unconverted state, and there be converted. Their punishment being grounded on their rejection of the Messiah, it must continue so long as they continue to reject him. Such is our view of the matter. The Jews of the present day wish for the most part to be where they can accumulate the largest gains and obtain the greatest influence, and accordingly we find that when they are obliged to emigrate, they go to countries where their temporal lot is happier than it is in Palestine. In this connection we take the following from an American paper, *(Zion's Herald:)*

These friends of the Jews have been trying to obtain the Land of Gilead beyond the Jordan for a great agricultural colony. These lands are rich, fertile, well-watered, and now occupied only by wandering Bedouins who live mainly from their cattle and pay little attention to the tillage of the soil. This company would organize under the protection of the Turkish government, and the emigrants would become Turkish subjects, with full liberty as to their own religious rites. Hither many of these refugees are to be sent, and by special teachers and native laborers are to be inducted by degrees into the art and mystery of agriculture.

But the experience of the past does not promise much for the success of this roseate outlook. It has hitherto not been easy, some say not possible, to induce the Jew to return to tilling the ground for a support; and Russia herself, with her autocratic power has not been able to effect it. The Russian government and influential Jews have tried in vain to bring the Hebrew masses to this species of labor. The well-known "Israelite Alliance" of Paris, with all the money of rich Jews at its command, has failed in the endeavor to establish an agricultural school in Palestine, in order to turn out professional workers of the ground.

Eleven years ago, through the intervention of the French government at Constatinople, a large area of land was obtained a little east of Jaffa, on the highway to Jerusalem, for the free use of an agricultural school for Jewish youths. The institution was put into operation at great expense—the land enclosed, buildings erected, wells dug, and vegetable gardens and fields for grain laid out. But all this, for various reasons, produced no results. There are still a few young men there, but they follow some other employment, and hire the natives to do the work in field and garden. An institution that ought to sustain itself after such a start is continually calling to Europe for aid, and report says that not a single youth has graduated from the establishment. Very near it, on the plain of Sharon, a German Protestant colony from Wurtemberg are successfully introducing European agriculture, and by industry and thrift are making a fair living and setting a valuable example to the Mohammedan peasants, who come and look and wonder at their success with their modern labor-saving machines, some of which are from the United States.

—By an extract in our Epitome it will be seen that the Bishop of Calcutta has conceded to ministers of non-Anglican communions permission to officiate in consecrated portions of the Circular Road Cemetery. Will the Bishop of Bombay follow this good example with regard to the Cemetery at Sewri? It occasionally occurs that parties belonging to Nonconformist churches whose relatives are buried in vaults in the consecrated portion, wish still to bury their dead there, but are not allowed to do so unless a minister of the English Church officiates.

—The school under the auspices of the M. E. Church in Mazagon has run a very successful course under the very able and energetic management of the Rev. Mr. Stephens. From a mere handful the number of pupils has risen to eighty. On Wednesday of last week, prior to dismissing the school for the hot weather, there was a gathering consisting of the scholars, their friends and the friends of the school, to witness the distribution of prizes. The Rev. D. O. Fox presided. Addresses were made by Rev. Messrs. Northrup and Gilruth. A statement was made by the principal, after which a number of hymns were very nicely sung by the children. The prizes consisted of handsome and well-selected books, and were received by the pupils with evident satisfaction. There is no distinction of caste or class in this school. A number of Natives attend it, and seem highly to value the instruction they receive. The prize-distribution was succeeded by an entertainment provided by the kind friends of the school.

—A contemporary has an article about the seven Great Powers of the world, Russia, Germany, Austria, Italy, France, England and the United States, and indulges in some speculations with regard to their relative strength fifty years hence:

France, which in the year of the Revolution was numerically one of the strongest of the Great States, is now one of the weakest. This is due to the fact that in France the number of children in each family has gone on steadily decreasing, and it promises to diminish as steadily in the years to me. Since the fall of the Empire this tendency has become more marked year by year; the nett result being that the number of births per 1,000 inhabitants is in France now little more than one-half what it is in Russia, the number being 26 in the former country as compared to 50 in the latter. In England the number is 35, in Prussia 38 in Saxony 46. Another way of stating the matter is that while in Germany there are $5\frac{1}{4}$ children to a marriage and in England $4\frac{3}{4}$, in France there are $3\frac{1}{3}$. In France a family of five children is considered quite extraordinarily large, while in the neighbouring countries it is very much a matter of course.

We do not think there is any necessary connection between national power and population. Macedonia was not a considerable country either in area or population, but when Alexander the son of Philip came to the throne it made its power felt throughout the world. Still the fact mentioned with regard to population in France is a very ominous one and may exert a crippling influence upon the State. Our contemporary pleases himself with the picture of England the mistress of 500,000,000 in 1932. It is quite possible that long before that, the stone spoken of by Daniel ii. 45 may strike the great image which represents the kingdoms of the earth. The politicians of the present day manifest no disposition to give heed to the warning pronounced in the 2nd Psalm, uttered nearly 3000 years ago, yet destined to be fulfilled perhaps before very long:

"Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

—Egypt is passing through another of these throes that give such a sensational character to her history, and it remains to be seen who will be at the helm when she once gets through. The Khedive, the army represented by Arabi Bey, the Sultan, England, France, the other Powers, so many are her suitors. It looks now as though Arabi Bey would be soon extinguished. We heartily wish that England might be entrusted with the management of it for a few years. She has quite as much right there as the Albanian family that have been trying to rule the country throughout this century. Meanwhile Soudan is in a state of revolt.

ASIATIC SOCIETY MUMBAI
Digitized with Indira Gandhi Rashtriya Manav Sangrahalaya Grant
Government of Maharashtra
on 28 February, 2020

AMERICAN ITEMS.

BY C. P. HARD, BUFFALO, U. S. A.

THE *Guardian* of March 4th reaching us to-day, April 10th, has your reference to Rev. W. P. Barker, whose family, we are pained to say, has been again afflicted, in that a married daughter of your departed friend has been removed by death.

You have heard that Congress has laid a heavy hand on Mormonism, disfranchising polgamists, Utah to be supervised by a board of commissioners, in appointing whom our worthy President is taking time to select the best men.

You will also have been glad when learning that our good Mr. Arthur has vetoed the bill which would forbid the immigration of Chinese for 20 years. He is sustained by the best sentiment of the people. His acts are noble and full of true political skill.

While the national administration is very successful, the religious news is glorious. The *Methodist*, of New York, edited by a local preacher, Rev. D. H. Wheeler, D. D. L.L.D., keeps tally, and has seen reports of the conversion of fifty thousand, in about one tenth of the churches of its denomination since the first of January, and believes that not one third are reported. How grand must be the work of all churches as seen by the divine eye. The opinion of very able and spiritual observera is that real religion is wonderfully advancing here. Dr. Dorchester of Boston in his remarkable "Problem of Religious Progress" affirms that the average professor of religion to-day in America is superior to that of any period of our history, while as to the ratio of church membership to the population, though in 1800 A.D. it was one in $14\frac{1}{2}$; in 1850, one in $6\frac{1}{2}$; in 1870, one in $5\frac{3}{4}$; in 1880, it was one in 5; a splendid advance.

In this city several excellent revivals have been enjoyed this winter. In our church last evening several were baptized, and on the previous Sabbath evening twenty five joined on probation and three by letter; and eight adults and two children were baptized.

Rev. J. W. Waugh D.D., of the North India Conference, was our guest last week. He, with wife and two children, were on their way to Delaware, O. to be entertained by Dr. Thoburn's sister, Mrs. General Cowan, an able and zealous friend of missions and distinguished representative of the Woman's Foreign Missionary Society. Dr. Waugh and family have been benefited by their stay at the Clifton Springs Sanitarium, and he was not made unhappy by the fact that on the day of his departure the inmates of that noble establishment gave him one hundred and fifty dollars with which to purchase a sterioticon with slides representing biblical events. He hopes to bring more than one such aid to missonary work when he returns in October. He has just made a tour in the East and as far South as Baltimore, speaking with acceptance for the cause to which he has given nearly a quarter of a century. He had visited at Rochester his old India friend, J. T. Gracey, one of our esteemed Presiding Elders, who edits a missionary department in the *Northern Christian Advocate*, the man for guiding an inter-denominational and inter-national missionary magazine if such an one could be produced.

The Christian Advocate, of New York, April 6 has a personal concerning an Indian journalist, and former resident of Bombay: "Mr. Benjamin Aitken, for the last three years managing Editor and Publisher of *The Christian Herald*, in this city, left last week for India, where he purposes to resume his former work of journalism in that country. His work here has been eminently successful, and under his management the *Herald* has obtained a very large circulation. Having been in India, and having been thoroughly schooled in its languages and customs, he prefers to do his future work there. During his residence in this city he has been connected with St. Paul's Methodist Episcopal Church as a local preacher. His many friends will wish him a safe journey and a prosperous and useful future." We know that he has gone over the United States and Canada quite thoroughly in the interests of the *Herald* during these three years, giving him an unusual opportunity for acquaintance with the public and religious life of America. He takes three months in visiting the cities lying on his way to the Pacific, and after returning from Southern California he will leave San Francisco the last of June, and spend several weeks in Japan and China on his way to Calcutta.

The Bath District Visitor, by the pen of Presiding Elder Bissell, has in this month's number, an allusion to a returned missionary from India, Rev. J. W. Gamble: "This thriving charge," (Tioga, Pa), "has enjoyed a most blessed work of grace. The pastor early in the season, with his accustomed faith and works, began holding meetings, which rapidly grew in interest and power until the whole village was moved and very many precious souls were saved. There have been large additions to the church; every interest both spiritual and financial thoroughly worked up, and all are rejoicing in the loving favor of God." Mr. Gamble has brought an excellent help meet into the itinerancy.

North Western Christian Advocate, of April 5th, says, "William Taylor, evangelist, was at Trinity Methodist Church, Chicago, last Sunday Morning, and in a scriptural sermon searched joints and marrow. His sermon will linger in the conscience of his hearers forever. Mr. Taylor set forth his mission to the strangers scattered abroad in India, South America and elsewhere convincingly."

The Christian Standard, speaking of the departure of Mrs. Dr. Thoburn, from Philadelphia for India, says, "She is a lady of splendid character and abilities. Her degree of M.D, was awarded by one of the best medical colleges in our country. She is enthusiastically devoted to the cause of missions, and her services will be of incalculable value to the work in India."

The *Western Christian Advocate* of Cincinnati reports a large revival at Louisa, Kentucky, on the charge of Rev. W. E. Newlon, who longs to return to India, as who does not? who has had a taste of missionary work. How desirable the privilege of using the English tongue in Evangelistic labors in India; more desirable is an opportunity, while giving religious ease to some little group of English speaking people at some railway point, to be permitted to devote one's strength to acquiring Hindustani and preaching to the multitude. But ardently to be sought is absorption in the native work. Do not these stand in the order of good, better, best?

WE cannot drive them in with the butt-end of a catechism.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the London Committee for the Exposure and suppression of the Traffic in English Girls." We heartily sympathize with the efforts put forth to arrest the evil referred to in this pamphlet. But this particular battle must be waged in England, not in India. There is an abomination of a kindred character to which reference has been made more than once in our columns. Some time ago we mentioned that the men concerned in supplying Bombay with young women from Eastern Europe for immoral purposes, had been obliged to leave, on the ground that they were without any ostensible or rather avowed means of livelihood. We are sorry to say that others appear to have come in their place. Nothing can effectually reform these abominations but the spread of the pure Gospel creating a better public sentiment.

"TWELFTH Annual Report of the Chattisghur Mission." This Mission is connected with the Germ. Ev. Miss. Soc., United States. The two principal stations are Bisrampore and Raepore; Rev. Mr. Lohr is in charge of the former, and Rev. Mr. Stoll of the latter. The work is principally among the Sutnamis who are a reformed tribe of Hindus, worshipping one God. There were 13 adults baptized last year. At Bisrampore are five catechists who itinerate, preaching the word. Ganeshpur is a rural settlement of Christians where there are fifty families engaged in cultivation. They are self-supporting. One half of the receipts of this Mission last year were from the sale of farm and jungle produce and job-printing. Still there was a deficit of Rs. 839: 4000 patients were treated at the Dispensary. The communicants of this mission number 147. Four schools are maintained.

"REPORT of the Missionary Society of the M. E. Church of America." The Missions reported on in this bulky report are these: Africa, West Coast; China, Foochow; Central and North; Germany and Switzerland; Scandinavia; India; Bulgaria; Italy; Japan; Mexico; South America; Domestic. Estimated by the number of members and probationers, the N. India Mission has been the most successful, having about 3200; China comes next, with about 2600. We refer to Missions among the heathen. In Germany and Switzerland, there are close upon 12,000. There is good progress reported all along the line.

"THE Youth's Friend." (*Tarunatsa Mitra*). By Tukaram Nathoji. This is a Marathi book of 172 pp. 12mo., published by the Chr. Vernacular Education Society. To the author of this book was awarded the prize of Rs. 125 offered by the C. V. E. S. to be competed for by Native Christians. The book is very well written both as regards the matter and expression, and is fitted to be useful to young people in this country. The principles by which they should be actuated are shown in their application to the following subjects: Study; Exercise; Trade; Religion; Society; Bad Habits; Study of the Scriptures; Prayer; Manners and Customs; Improvement of time; Cares; Marriage; Duties to one's Country. The work is in the form of a dialogue. The book has been

specially written for Native Christians, we suppose, but it is very well fitted to be helpful to Native youth generally. Many of the rising generation in this land think that they must show their independence by indulgences and practices that can only be injurious to them in the end. A great deal of excellent instruction with regard to these matters is here presented, not in a dry, didactic form, but in a genial, cheerful way. We cordially commend the book to our readers. The author is now the Pastor of the Am. Mission Church, Bombay.

Life of Jesus Christ: Compiled from various sources by Rev. Baba Padamanji. Part iv. Yesu Khristatse Charita. This portion of the Marathi Life of Christ, contains the Sermon on the Mount and other events occurring about the time of our Lord's second Passover.

The Bombay Guardian.

SATURDAY, MAY 20, 1882.

HOUSEHOLD HOLINESS. I.

One of the ancient prophets looked forward with glad anticipation to the time when "Holiness to the Lord" should be graven on the horses' bells. The Spirit of God should be present with the servants of God not only in work more directly religious, but in all the details of secular life, as it is now called. Christians are exhorted by Peter to be holy as God is holy in all manner of conversation, i. e. in all the details of their conduct. When Zechariah's prophecy is fulfilled, men will know that holiness is love, divine love shed abroad and reigning in the heart. But love is not love if it is not influencing us in all the details of our intercourse with our fellow-men. Now in a Christian family there is very often what may be called a common will, a rule of life, made up of concessions and compromises, made up by consulting the wishes of all, finding out what this one likes and what that one likes, or what they dislike, and tacitly agreeing upon some course that shall result in as little friction as possible. Unconsciously, it may be, each one is influenced by this common law; bonds are laid upon each so that he may not do what he thinks to be right, but what all think to be right. Paul says:

"He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of this world how he may please his wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married, careth for the things of the world that she may please her husband."

Now every Christian, married or unmarried, male or female, is under a paramount obligation to please the Lord and be holy both in body and spirit. What the apostle shows is that in the married life there are hindrances to the maintenance of our allegiance to Christ that people will need to be very much upon their guard against. He adds: "Let those who have wives be as though they had none." If men or women marry it must be with the distinct apprehension that they are liable to encounter special difficulties arising out of the very bond of love that unites them. How often have we seen earnest young women or young men, serving the Lord and pursuing a path of great devotion and usefulness, over the current of whose life marriage brought a great change. They died out of many blessed activities. We do not speak of cases where a Christian was united in marriage with one that was not a follower of the Lord. They married in the Lord, according to the Scripture. But in the married state too often the single eye of devotion to Christ, is qualified by regard for the opinions and convictions and demands of the wife or husband. This common law of the household comes gradually in to take the place of the single-eyed deference to the will of the Master. In the nature of things there may be a genuine change of obligations, the Master now bidding you do things arising out of the new relations, and omit things that belong to the old relations. Christ does not allow us to make light of household duties; neither does he allow us to give them an engrossing place in our regard except in very exceptional circumstances. But the injurious influence to which we are referring affects our conduct not merely in external relations, but in household relations, hindering us from carrying out fully the will of the Master, by undue concessions to the ideas or convictions or tastes of the wife or husband, or of the children. When Paul says, "Let him that is married be as though he were not married," he means that he should not allow his new associations to hinder him from rendering full allegiance to Christ. When Christ says "he that loveth father or mother more than me is not worthy of me" he does not merely have reference to the heathen, but doubtless includes cases in which Christian people allow their deference to the household law to hinder them from following the Lord according to their convictions. "One is your Master, even Christ." "Except a man hate father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." That is to say, a man that would follow Christ must not allow his regard for any of these to hinder him from fully obeying the Lord. These family ties are very precious, when subordinated to that which must be paramount; but when they take away from the allegiance that is due to Christ they are inimical to Christ and his cause. Your friends may think it unkind, the mark of a want of affection, when you follow your convictions and not theirs; but God does not permit us to sacrifice our convictions to any finite being, no matter how nearly related. Man's first sin was of this nature: see Gen. iii. 12. "He that doubteth is damned if he eat." That is, a Christian who allows himself to be swayed by his neighbour's ideas instead of by his own conviction, comes under the condemnation of Christ. The results of this course are sometimes fatal: "Destroy not him with thy meat for whom Christ died." The case here supposed is when a brother weak in faith, (in fidelity to his own convictions) is led by your example to do what he feels he ought not to do and thus grieves the Spirit, and then gets emboldened to disregard the feeling of obligation more and more, and loses the sense of Christ's love through which alone he could have stood, and thus makes shipwreck of his faith. These family ties are so many tests, and the loyalty which abides the household ordeal is generally prepared to stand any other ordeal to which it may be subjected.

FRIENDLY WORDS TO EDUCATED NATIVES. VI.

(Concluded.)

We are brought under the power of that which we habitually contemplate. This is emphatically true, when our affections are given to the object. If man were to find all his resources within himself, then self would engross his thoughts and affections. In this case there could be growth neither of his mental or moral powers. There is no more disagreeable member of society than the egotist, the man that thinks himself so rich in goodness as to have no need of help from any quarter. It will be for our highest good to be dependent on one who is better and wiser and nobler than ourselves; then there will be a likelihood of growth and development. Perhaps you may have known some instance of a man who allowed his affections to be absorbed by an ungodly, immoral, selfish woman; in that case you must have perceived that the influence upon him was bad, having the effect of bringing him down to her level. When a man gives his affections to one who is pure, unselfish, true and reverent, he is conscious of a powerful influence for good; he abandons his sordid tastes, and aspires to be like the object of his admiration. The child is cast in the mould of the father or mother, of the one with whom he has most to do in his youthful days, taking on evil if evil predominates in the character of his parents, taking on good, if good predominates. Now what could our Creator do better for us than to make us dependent upon the purest, wisest and kindest Being in the universe, in order that our character may take on the features of this august and beneficent Being? As we have already seen, there can be no absolute independence without the attributes of deity, so that there may be all-sufficiency. It is evident then that the desire for absolute independence, should have no place in us. God has placed us in relations to a thousand different existences, but above all he has placed us in a dependent relation to himself. If he were a tyrannical Being, regardless of the interests of his creatures, it might be considered a hardship to be made forever dependent upon him. But instead of that he is the most gracious and loving of all Beings. God is love. He bids us give our attention and our affections to the One who is most worthy of them, in order that we may be assimilated to him and be delivered from the thraldom of selfishness. Men are accustomed to conceive of God as like themselves, in that he desires to shirk all avoidable work. This is a very great error. There is an immeasurable difference between a finite being endued with highest powers, and omnipotence. To omnipotence it involves no more effort to guide a thousand worlds than to care for a blade of grass. A divine being may give himself with all his attributes to each of his creatures. Thus the sun gives itself to each tiny wild flower, and that flower may say, the sun exists for me. God is love, and therefore he has made us dependent upon himself for every function of life,

and has done it with a view to our highest happiness and the highest development of our being in usefulness and god-likeness. Any thing that makes us unmindful of our dependence and lets us imagine that we have in ourselves all we need, is detrimental to our good. It is the work of an enemy. This is the effect of sin. Sin separates us from God by making us to believe that we can get along without him. Sin lives by deception. It carries on the deception for a season, but there comes a time when it is no longer able to deceive us and we are made profoundly sensible, perhaps too late, of our dependence on God. It will be a sad awakening for many to find out that God is love, and that in rejecting him they have rejected all the blessing that his love would have showered upon them. Some perhaps will say, that such a state of dependence on God will leave us without any incentive to put forth those efforts without which we become passive, inert and useless. This is a great mistake. Do the lungs cease from their appointed functions because they are dependent on the atmosphere? The difference between one man who prides himself on his independence and another who is conscious of his dependence upon God, is that the one does what he does under the erroneous idea that the power is his own, and the other does what he does with the conviction that God's power is with him. Allowing that both succeed, the first will be lifed up with pride, and the other will be filled with gratitude, humility and reverence.

The Bible is a revelation of God made for the purpose of leading man to recognize his need of the Almighty. God is there made manifest to us in the person of the Lord Jesus Christ, in whom He draws near to sinners, and by tasting death for them upon the cross, convinces them of his love and interest and his desire to bless them. Before Christ became manifest, God, addressing the Israelites of old, said, "Oh Israel, thou hast destroyed thyself; but in me is thy help." This is true of all. Men have destroyed themselves through the vain desire of being like God, independent. Their salvation is in their reunion with God.

REMINISCENCES. CLXXIV.

Extracts from Diary kept in Bombay in 1848.

July 2. Perhaps have never enjoyed more precious communion with God than during the last week. I have had unwonted confidence in prayer. The last verse of John xvii. has been inestimable; and I have felt that the prevalency of Christ is my prevalency. Yesterday, a little girl from Mrs. H.'s boarding-school (which I have met daily for three or four weeks,) came to my room and told me that she believed she had begun to love Christ since the last fortnight, and that another girl somewhat older had experienced a change of heart. I talked and prayed with her, and was much interested in her, and hope that it may prove true. Why should not many of these dear children become Christ's at this time? This Sabbath afternoon preached on Gethsemane.

Some special revelations of the power of the evil one among the professing native Christians, are mentioned, and the diary tells of the profound grief caused by the discovery of these things.

15th I have been inclined to rejoice during the last week. Three or four of the girls in the boarding-school appear to have turned to the Lord. The Hindu whom I am teaching makes progress, and appears to have a good spirit. And there are other encouraging things. But if these are converted, what shall we do with them? There was, I understand, a missionary in India a few years ago, who came to the resolution to baptize no more. He resolved to go preaching the Gospel and do what he could to bring men to Christ, but not baptize them.

21st. It having been determined that the communion season of the mission should be next Sabbath, there was on Wednesday a small gathering of the members. [Details concerning these we omit.] After tea, Mr. H. pleased me much by the way in which he addressed the guilty parties. Both he and Mr. A. spoke plainly of the greatness of the delinquencies of three individuals out of the eight members present, and of the foul dishonour done to the name of Christ. I do not know how much the guilty ones were affected. I was so much overcome that I could hardly notice any. I felt as though my heart would burst. I told them that I would rather die than continue to see such things. But if my soul is pierced, how is Christ's? His heart is "melted like wax in the midst of his enemies, and his strength is dried up like a potsherd." How terrible is the indignation of the Lord! Oh thou good Shepherd, wilt thou not return and heal us for thy name's sake? Pour us out a spirit of grace and supplications. Leave us not in blindness; give us true light; tell us what to do. Hasten to answer the prayers recently made to thee with strong crying and tears.

More must be made of converts. Perhaps they should be considered the most important part of our labours. There should be the greatest possible pains to set before them a high standard and urge them towards it. When a man turns to God he receives no instinct by which to ascend the true path and go on from grace to grace. The same power of God and the same agency on the part of men are needed to carry him along, after having entered on the new life. Paul seems to have laboured more for the preservation and sanctification of the converted, than to bring about the conversion of men. He should be our model. His churches were from among the heathen.

Friday night. After the meeting this evening, it was decided that E. should be suspended. There was also some talk about C. and his wife; it is still undecided what shall be done with them. I was greatly astonished to hear Mr. H. say that this was not a bad church compared with others. My soul is overwhelmed within me. I see darkness in every direction but one, total darkness. Christ hath said "He that followeth me shall not walk in darkness but shall have the light of life." Must we then expect the continuance of these heathenish vices in the church? Is there a necessity for it? Let us at all events do every thing that can be done to build them in holiness and true righteousness, every thing to procure for them the baptism of the Holy Ghost. If we feel little compassion for them, little indignation against their sins, pray little for them, preach little and feebly to them, let us not believe in any inscrutable necessity for their turpitude, arising out of the nature of things. I never till this night had any thing like an adequate view of the difficulties before me. It were high treason in me to continue as I am.

Bro. W. was this day, while distributing books in the bazaar, pelted and covered with the offals of fish.

23. Sabbath afternoon, the mission church partook of the Lord's Supper. There were, besides the missionaries and wives, six persons, (four females and two men.) No one of these was ever a heathen. About as many were suspended. I preached the sermon, in English; a short discourse on the words "That he should taste death for every man." I was thinking much in the morning about Paul's preaching to the Galatians, which was an evident setting forth of Christ crucified, but my preaching was vanity, as all my preaching has been. There is an inveterate self-consciousness in me that is hostile to all effectual preaching of Christ. But I found it to be a good season. I was at the table of the King of kings and Lord of Lords, who had brought me there that he might fulfil all my desires. My responsibility was to take. There were the most magnificent gifts set before every guest, and to go away leaving these gifts lying there, were a foul dishonour to the Saviour.

The many years that have gone by since the above notes were taken, have of course witnessed a great change in the church referred to, which is now one of the strongest churches in W. India. It is a process that under ordinary circumstances demands time to raise the standard in any given society from an inferior to a higher. The standard of morality among a people who are brought up to believe that it is better for widows to take to a life of prostitution than to marry again, and a thousand times better than to embrace the Gospel, is something very different from the standard that prevails in Christian lands. Sins that are ruinous to the reputation of people in America are here tolerated and treated as comparative peccadilloes.

EVANGELISTS.

(*Communicated.*)

According to the opinion of some people, the evangelist is an irregularity in church order. But this idea comes of regarding that as order, which, according to the Scriptures, is disorder. The divine order for the ministry of the Christian Church is apostles, prophets, evangelists, pastors and teachers (Eph. 4: 11). The evangelist is of a higher spiritual grade than either the teacher or pastor. The absence of evangelists always reveals a low standard of piety in the church. When chilling skepticism paralyzed the church in Europe during the 17th century, pastors and teachers abounded; but no evangelists thrilled the church with spiritual life.

The pastor and the teacher may become unfaithful, and yet continue in office; but when the evangelist becomes unfaithful he ceases to be an evangelist. His office expires with his faith. We read of unfaithful pastors and false teachers in the Bible; but I do not remember to have found any reference to an unfaithful evangelist.

Evangelists live in a high spiritual temperature. They are begotten of a "mighty rushing wind" from heaven. They know how to behave in a hurricane and to rejoice amid whirlwinds. They even become ecstatic over moral earthquakes; but, in a dead calm, they always die.

Martin Luther, John Arndt, John Knox, John Wesley and Benjamin Abbott were evangelists. Wonderful men! cradled in tumult and crowned in conflict. The world still echoes their evangel.

Where are the Boanerges in India? What German burns with Luther's zeal or Arndt's melting love? What Scotchman cries the doom of sin with Knox's heavenly violence? What Englishman rushes to India's rescue with Wesley's sanctifying faith? What American flames with Abbott's all-consuming fire? Shall the missionaries of a century pass away without some stupendous cataclysm whelming into oblivion the deadly

systems of the past? Have these missionaries overlooked the injunction, "*Tarry ye in the city of Jerusalem until ye be endued with power from on high?*" Or, have they run without having been sent?

And what of India's own sons? Shall not the reformation of the 18th century in England be reproduced in the 19th century in India, only on a larger scale? That reformation was not imported. Its agents were not foreigners. As the Oxford Methodists received much aid from the pious Moravians of Germany, but soon far exceeded them in piety and power, so may the sons of India, receiving much help from missionaries, soon surpass them in sanctity and success.

Wesley and his coadjutors were God-commissioned and Spirit-anointed evangelists. Through them the thunders of Sinai roused a sleeping nation. Through them the blood of Calvary cleansed to Christ a holy people zealous of good works. Through them the Pentecostal fire once more flamed from a sanctified church. Thunder, blood and fire indicated their spirit and symbolized their theology.

The law of God, flaming from holy hearts on fire of the Holy Ghost, pierced the conscience, prostrating the sinner before God so awful in holiness. The mercy of God streaming from Calvary reached the penitent through saintly hearts, of melting love. And the peerless power of a holy church confirmed the convert by the anointing of the Holy Ghost.

When Mr. Wesley's preachers lost this baptism of fire, he called them "fallen." He says: "Our preachers, many of them are "fallen. They are not alive to God. They "are soft, enervated, fearful of shame, toil "and hardship. Give me one hundred "preachers who fear nothing but sin, and "desire nothing but God, and I care not "whether they be clergymen or laymen. "Such alone will shake the gates of hell "and set up the Kingdom of God upon "earth."

Where are the evangelists of India? Men who are not "soft, enervated and fearful of shame"? Men "who fear nothing but sin and desire nothing but God"? That blessed man of God, Robert Murray McCheyne, used to say: "A holy minister is an *awful weapon* in the hand of God."

Oh, for a sanctified ministry! Who will *tarry* in Jerusalem? Who will ascend the mount of God? Who will accept the "live coal" to purge his sin to preach the whole Gospel—the law that kills sinful hope and the promises that kindle holy life?

Men do not mourn; because they do not see themselves lost. They do not see themselves lost, because they do not see the heinousness of sin. They do not see the heinousness of sin, because they do not behold God's holiness in the law, the only measure of sin. And they are ignorant of the law; because it is not preached. And the law is not preached, because it is not in the *heart* of the preacher.

Oh! for the mind of the man with the "leathern girdle" and of the "Mightier" One, to cry: "Repent, for the kingdom of heaven is at hand."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins (Isa. 58: 1).

S. P. JACOBS.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR FRIEND,—In your last issue you gave a brief extract from a Calcutta journal regarding Mr. Joseph Cook's work in India. In a letter I received from him a few days ago, there is a considerably fuller statement. Mr. Cook, in this letter, first refers at considerable length to Babu Keshub Chunder Sen; but I do not know that I have a right to lay before the public much of what may have been intended only as a private expression of opinion. Mr. Cook is deeply interested in Mr. Sen, and solicits for him the earnest prayers of the Christian Church. Regarding his religious belief I may quote a sentence—"He calls himself a *Uni-Trinitarian*; but I find myself compelled to classify him at present as a *Quaker Unitarian* in a Hindu dress. He has a doctrine of the *Inner Light* that reminds me of the best of the Quaker mystics; but his views of the person of our Lord are not more nearly orthodox than Channing's." Perhaps, like me, the *Guardian* may regretfully believe that Mr. Sen often expresses views that are far below what Channing held respecting the unique character and work of Christ,—although, doubtless, at other times he fully rises up to Channing's level.

Regarding his own work in India, Mr. Cook gives a very interesting summary. He says:—

"In all I have made 42 public appearances in India and Ceylon in 84 consecutive days. Of these, 30 have been elaborate lectures, from 1 to 2 hours long; and the others were sermons and shorter addresses. Everywhere I have had as good audiences as at Bombay and Poona. Crowded and eager assemblies were gathered in such inland towns as Ahmednagar, Lucknow, Allahabad, Benares, Bangalore, Madura, and Kandy.

"In Calcutta the great Town Hall was repeatedly so full that the most distant people were 200 feet from the speaker. My experience proves that there is an immense and growing opportunity for usefulness in India by English lectures on the highest philosophical and religious themes. May God send reapers into this ripe harvest!"

The letter is dated Penang, 4 April.

J. MURRAY MITCHELL.

Coonoor, 10 May.

DEAR SIR,—In your issue of Saturday the 13th you publish a letter from Mr. Morton, pastor of the Methodist Church, Nagpur, in which he complains that he has met with opposition to the carrying on of his work in Kamthi from the "Free Church Authorities." I hope you will be kind enough to give room to a few words in reply.

It is not true that Mr. Morton has been forbidden to hold meetings in the Free Church. He grounds his complaint upon a report made to him by a "Christian brother." Surely he has erred in publicly preferring a charge of this kind against Christian brethren which is based upon information obtained second-hand. No one was authorized to forbid Mr. Morton carrying on his meetings, for no such order was given. If Mr. M., instead of parading his grievance before the world, had communicated with the F. C. Missionaries, as was the right thing to do, he would have obtained more accurate information than he seems to have received. The use of our Church, when not required for Mission purpose, has always been freely granted to Christian Officers and others, whatever denomination they might belong to, for the holding of religious services. We expect, as a simple matter of courtesy, that we shall be consulted by those wishing to use the building. Where our permission has not been asked, we have never thought proper to interfere, so long as the meetings were conducted by men of approved Christian character who were animated by no other desire than to preach the gospel.

Notwithstanding the invitation he received to preach in our Church, from such an esteemed servant of God as Col. Macansland, Mr. Morton's conduct has always seemed to us very peculiar, considering the exclusive position he has taken up with respect to the other Churches in Nagpur. For many years a union meeting has been carried on in the Free Church on Wednesday evenings, conducted by Christian gentlemen belonging to different Churches. Former pastors of the Methodist Church co-operated with us in this work. Mr. M. has chosen to follow a different line of action, and is even reported to have advised his people not to attend this meeting. To make sure whether this report was true or not, a Christian friend who presides in his turn at the meeting wrote Mr. M. on the subject. He did not deny it. I therefore, leave every candid person to judge whether it was consistent or honourable in Mr. Morton to utilize for his meetings our Church in Kamthi at the very time that he was refusing to enter our Church in Nagpur and dissuading his people from doing so. Mr. M. evidently desires to pose as a martyr. Whoever his persecutors may be, it is not the "Free Church authorities" of Nagpur.

I may add that my colleagues Messrs. Cooper and Whitton concur in all the sentiments expressed in this letter.

I am
Youss truly,
JOHN DOUGLAS.

F. C. Mission
Nagpur,
16th May 1882.

[We are interested in the work carried on both by Mr. Morton and by the F. C. Missionaries in the Central Provinces, and earnestly hope that the adversary may not be allowed to hinder them from doing the work of the Lord with mutual good-will and forbearance, in honour preferring one another. These misunderstandings are best healed by friendly conference and prayer. *Ed. B. G.*]

DEAR BRO.—In your last issue mention is made of "a letter from the Rev. J. P. Wilson" in the *Christian*, upon the subject of being kept each day from all sin. As I have the pleasure of an acquaintance with that good man, I desire to make known his testimony for full salvation. He's not a "Reverend," though greatly revered by many saints. He has charge of large mills, and every morning before work the scores of employees are all called together for prayers. He is *saved*; so are his children, his servants and all his house.

He presented me with a book written by himself, which I would like to see largely circulated in India. It is entitled "Gladness of Heart," and is published by Morgan & Scott, Paternoster Buildings, London, E. C. I have ordered some copies which I will gladly send to parties wishing them. Cloth cover, 15 as; paper, 10 as., Postage 1 a. The Preface gives his experience in so-called "successful" Christian work without the conversion of souls, and the real salvation work that was wrought when the Holy Ghost was honored. It has some instructive chapters upon false and true conversion, and is thus adapted for the awakened, as well as Christian workers.

Yours sincerely,
W. J. GLADWIN,
Mazagon, Bombay.

DEAR SIR,—The Presbyterian Missionaries of this place are doing much good in gathering together in weekly and fortnightly meetings the English-educated Natives of the place. Dr. Husbund, the Medical Missionary, opened the first meeting and delivered an interesting lecture on the "Nervous System." On this occasion the Mission Church was

crowded with an appreciative audience. Last Sunday night we had another most interesting meeting in the same place, and an eloquent and really admirable lecture was delivered by the Head Master of the Mission School, his subject being " my Educated Countrymen, what do you think of Christ? " I will never forget, Mr. Editor, his earnest appeal.

Yours,
A HINDU.

Ajmeer, 17—5—82.

MY DEAR BRO.—Among the selections of the last issue, (13 May) I noticed the account of a dream and the death of the Rev. C. C. Showers of Indiana, U. S. A.

I just wish to say, that I was personally acquainted with that dear good brother. He spent two sabbaths with me on my last charge in America preaching for me on each occasion. The Spirit of love seemed to rule him. He was social, and genial in conversation. He loved to talk on the subject of Christian holiness. Indeed, he was the first I ever heard preach definitely on that subject. Upon his first visit I did not enjoy his conversation, as I did not then enjoy the blessing of full salvation, though my heart was panting after a power that I knew was for me, but which I was aware, I did not possess. During the interval of his second visit, the Lord led me not only into the light but also the blessing of entire freedom from sin.

The last sabbath we spent together was, indeed, a delightful one. He preached, both morning and evening on his favourite theme—Perfect *love*. I remember his texts on both occasions, were taken from 1 John. I have no doubt, but father Showers has joined, the blood-washed and the white-robed, around our Father's throne. May we all aim to meet him when our work on earth is done!

Yours fraternally
J. BLACKSTOCK.

Madras 19th May 1882,

NOTICES.

M. E. APPOINTMENTS for to-morrow: Grant Road, 8-30 A.M. Gladwin; 6 P.M. Northrup.—— Dean Lane, Fort. 11 A.M. Fox; 6 P.M. Gilruth. ——Mazagon, 11 A.M. Gilruth; 6 P.M. Fox.

On Thursday next, May 24th, the Queen's birth-day, it is proposed to have an All-day Meeting in Grant-Road Church, from 10-30 A.M. to 3-30 P.M. The exercises will consist of confession, praise, prayer, exhortation and consecration for work. All that are minded to attend are cordially invited to do so.

—Received from J. V. for Eurasian Orphanage under Rev. C. B. Ward, Rs. 25; Thakoor Mission, Egutpoora, Rs. 25.

Epitome of News.

SATURDAY, MAY 13.

—An inquest was held yesterday by Dr. Blaney, the coroner, at the European General Hospital, on the body of William Ogg, a cutter employed in Joonas Tyeb's shop in the Fort, who died from apoplexy a few minutes after admision into the hospital on the previous night.

The evidence west to show this the man was much addicted to drinking.

—The *Prabhaker* has been inditing a series of articles against unequal marriages amongst Hindus. In a recent number the writer comes to these "perpetrations between "old puts" of 60 and 70 and" little dolls" of 8 and 10. *Prabhakar* cries shame upon such unnatural unions, and gives them a column-and-a-half of condemnation,

—*Times of India*: Under all the circumstances of the case, we are forced to the conclusion that it is extremely doubtful whether the earthenware relics of Sopara are really fragments of Shakya Muni's alms-bowl. There is just as much probability of their being the relics of one of his disciples or followers. Even if it be granted that they were enshrined in the Sopara Tope under the belief that they belonged to the Founder himself, their genuineness would still remain to be proved. The Sopara Tope, be it remembered, could not have been erected until at least seven centuries after Shakya Muni's death—a period more than amply sufficient for the development of any number of legends. Again, the sacred Patra itself is asserted to be still in existence in its entirety. The most fatal objection of all, however, is furnished by the fact that, in common with other relics, it has undergone the process of being miraculously multiplied, and is now claimed by no less than four rival shrines.

—Same; London, 12: Mr. Parnell's opposition to the Government Bill for the Repression of Crime in Ireland has excited so much indignation in London that he has been compelled to apply to the authorities for a body of police to protect him.

—A Calcutta paper says:—The Maharajah of Cooch-Behar has made the handsome present of R 5,000 to the shrine of Kali Ghat to propitiate the goddess on behalf of the new born heir to the Raj. A similar sum has also been paid to the Kurta of the Muchooa Bazaar Street.

—Sir Wilfrid Lawson's influence has a somewhat remarkable effect on one of his friends Mr. George Howard, M.P., who has succeeded the late Lord Lanerton as heir to the earldom of Carlisle and the Castle Howard estate, has determined that in future the property shall be known as a teetotal one. The Castle Howard Hotel, and another at Welburn, have been closed, and the brewing utensils from the Castle itself, consisting of large coppers and mash tubs, have been sold by auction.

—*Standard*: The resolution of a tradesman to retire from business is not usually so momentous an event that it need be telegraphed under three thousand miles of ocean. But " A. T. Stewart and Co.," the " dry goods men," whose intention to discontinue business our New York correspondent announced yesterday, were no ordinary firm. Like other " houses" they bought and sold silks and calicoes, laces and linen, umbrellas and gloves. But they trafficked in these and the like articles so extensively that a capital estimated at four millions of pounds was employed in the concern, while the annual turnover amounted to ten millions sterling, of which it may be safely estimated that at least a tenth was clear profit. The premises occupied by the firm covered the square bounded by Ninth and Tenth Streets, of Fourth Avenue, off Broadway, and in all their magnificence of solid marble, iron and glass, looked more like a Palace for a Prince than a shop for the sale of female finery.

MONDAY, MAY 15.

—At an inquest held on April 19 in the Tower of London, the jury were about to be empanelled when a Mr. Cohen, a Levite, objected to be sworn, on the ground that his religion forbade him to look upon a dead body on that day. The coroner said he was sorry he could not help him, but the forms of his religion did not preclude him from serving on a jury, and he would therefore have to attend. Mr. Cohen replied that all he could say was that the sin he was about to commit would be on the head of the coroner. The coroner rejoined that he would put up with that. Mr. Cohen added that the sin the coroner would have to answer for would be very great. He was, however, retained on the jury, and was made foreman

—*Civil and Military Gazette*: The Maharajah Bulrampore, who is seriously ill at Allahabad, has made a permanent endowment of R 1,00,000 to be disposed as follows:—The amount will be deposited in Government Securities and the interest thereon will be spent in feeding daily, under able management and good arrangement, the poor and destitute persons at Ayodhya and Vindhiya-Achul shrines, each receiving half of the proceeds of the sum.

—*Overland Mail*, Apl. 28: The marriage of Prince Leopold with Princess Helen of Waldeck took place yesterday in St. George's Chapel, Windsor.

The Queen, the Princess of Wales, and other members of the Royal family were present at the ceremony. A State banquet was given by the Queen in St. George's Hall in the evening.

On April 21 Mr. Gibson moved in the Commons for a Committee of Inquiry in regard to Cooper's Hill College, but the proposal was negatived by 78 votes to 27.

A Turkish Commission has been nominated by the Sultan to consider the reforms to be introduced into Asia Minor.

The convict Lamson was executed this morning at nine o'clock, after confessing his guilt as to the murder of his brother-in-law.

Amongst the deaths recorded this week are:—Sir T. E. Perry; Col. G. G. Francis; General G. Campbell; Hon. A. W. C. Ellis; Hon. H. F. F. A. Barrington; and the Countess of Minto.

—A New York correspondent says that President Arthur has instructed the American Minister at St. Petersburg to intercede with the Czar on behalf of the persecuted Jews in Russia. The President has expressed his determination to do his utmost to obtain an equal measure of freedom and justice for Russian Jews.

—From the pamphlet on Theosophy noticed by us last week: I have endeavoured to discharge a public *duty* by putting together as briefly as possible a few facts relating to "Theosophy in India." It remains for the public to decide whether these facts mentioned—a few out of many similar ones that could be narrated—do not undeniably demonstrate that the whole system is one of those common forms of imposture which their promoters endeavour to propagate by pandering to the credulity and worst prejudices of those from whom they can gain a hearing. It may help the public to appreciate correctly some of the so called " Occult Phenomena " of which Madame Blavatsky is credited with being the medium, to hear that we have reason for stating that her personal attendant and constant companion on such occasions was formerly the servant of a French conjuror, and that Madame Blavatsky herself appeared but very unsucessfully in the roll of a spiritualist at Cairo in Egypt.

TUESDAY, MAY 16.

—*Home Paper*: Mr. Ralph Waldo Emerson, the well-known philosophical writer, died at Concord, Massachusetts, on the 27 th ultimo. Mr. Emerson was born at Boston on the 25th May, 1803, graduated at Harvard College in 1821, and was ordained Minister of the Second Unitarian Church of Boston. Soon afterwards he abandoned his profession and retired to the village of Concord where he devoted himself to his favourite study—the nature of man, and his relation to the universe. In 1840 he became associated with Margaret Fuller in editing the *Dial*, a magazine of literature, transcendental philosophy, and religion. In 1846 the first volume of his " Poems" appeared, and in 1848 he visited England, where he delivered lectures on "The Mind and Manners of the Nineteenth Century." Since then various productions from his pen have been published, including poems, essays, &c.

—*Times of India*: At the Cathedral High School last evening a missionary meeting was held in connection with the Church Institute, the Bishop presiding. The Rev. C. F. H. Johnston, in addressing the meeting, spoke of the earlier missions in America; and the exer-

ions of Dr. Bray in obtaining in 1701 a charter which led to the foundation of the Society for the Propagation of the Gospel. He said that last year the local branch was in debt to the extent of Rs. 7,000. During the present year about half of this sum had been paid off. He was also glad to state that a letter received by him by yesterday's mail contained £200 more. This would enable them to start with their work again; and to write to Ahmednuggur to re-employ some of the men whose services they were obliged to dispense with two years ago. Archdeacon Stead next addressed the meeting. He thought missionary work in India compared favourably with what was done in the early ages; and it was the opinion of educated natives that there were not many difficulties in the way for the propagation of Christianity. The Rev. C. Gilder regretted that no provision was made for the evangelisation of the influential classes of natives. The Church of England had done nothing up to the present time to propagate the faith among the Guzerati-speaking people, who were the most intelligent, the most influential and wealthy of the natives.

—Same: We learn from a home correspondent that the Right Hon. W. E. Baxter was on the 4th instant to ask the Postmaster-General "if he would explain why letters to India are still in class B and charged 5d. while those to thirty-seven other countries, including Canada, the United States, and even Persia, are in class A and charged 2½d.; and, if there is any good reason why the postage to India should not at once be reduced to the lower figure."

—The Indian troopships are to be illuminated with the electric light before they commence their next series of voyages.

—*Bombay Gazette*: A CALCUTTA paper sorrowfully announces that a Goverment order has suspended the operation of the C. D. Act in the northern division of Calcutta, which is now maintained in the southern division only. This order is thought by the Calcutta paper to be "a sop to native feeling." Well, it is not exactly as a sop to native feeling that the abolition of the Bureau des Mœurs in Paris has been decreed, "after mature consideration" by the Paris Municipality. Nor is it native opinion that has shaken confidence in its efficacy in Vienna or in Brussels. A recent report of the Health Officer of Calcutta on the working of the Act in that city vaunted its success, and was quoted by Dr. Weir and the advocates of the Act in Bombay to show how beneficial was the action of the system in the Bengal captal; but, as we showed at the time, the moment the laudatory phrases of the report were put aside and the admitted facts were studied, the evidences of failure stood confessed. The suspension of the operation of the Act in the northern division of Calcutta was inevitable, and it is but a first step towards the abandonment of the Act over the whole city. The presumptous ignorance of those who write glibly upon this subject, with only the most superficial knowledge of it, has created an impression that the Act has only to be applied to eradicate a great evil, and that the objections to it are purely sentimental. But it was not sentiment that actuated the Municipality of Paris: it was the conviction that the Act, so far from being beneficial as a hygienic measure, aggravated the evil which it was intended to mitigate. That, indeed, might have been anticipated from the fact, notorious for years, that out of 40,000 women of a certain class only 4,000, and sometimes not more than 3,000, could be got upon the register; the practical result being that the 36,000 clandestines, in their endeavour to keep clear of the police, shunned hospitals and doctors so carefully that they became *foci* of disease to an extent not known amongst any similar class in England. And here we have the resultf that the malady which is the true cause o, anxiety to medical men has become infinitely more common in Paris, as in other Continental cities similarly situated, than it was twenty years ago.

—The eldest son of the late Mr. Adam, Governor of Madras, is to be made a baronet. Mr. Charles Elphinstone Adam is 23 years of age.

—*Zion's Herald*: We have an American, as well as an English, "Salvation Army." The former seems to be rather an infantry than a cavalry corps, like the latter. Indeed, its name is significantly different. It is styled the "Christian Army." Its head-quarters is Chicago, and it has a *bona fide* bishop for its general— Bishop Samuel Fallows, of the Reformed Episcopal Church. They have "salvation meetings" every night, and seek the worst portions of the city for open-air services. They rely, however, less upon brass bands and parades, and more upon singing and a clear proclamation of the truth in the vernacular of the people, than the British army. We wish them a successful campaign.

—Large sums of money are being subscribed in New York city and Philadelphia, and committees appointed to receive and assist in finding homes and opportunities for earning their living, for the thousands of Russian Jews now finding refuge in this country from the terrible persecutions experienced in their native land.

—The Oxford missionaries in Calcutta teach as follows on subject of Confession: "Confess singly, distinctly, and fully all the sins that you remember, avoid anything like excuses, or laying the blame on others, or mentioning the name of any one with whom you have sinned. If you are not confessing for the first time, mention the time when you made your last confession, and say whether you duly performed the penance."

WEDNESDAY, MAY 17.

—The Rev. James Long writes in the *Journal of the National* Indian Association: When lately at Worthing a friend of mine, Mr. Barlow formerly of the Bengal Marine Service, lent me a MS. which he bought at the sale of Lord Saumarez's effects at Canterbury—the Diary of Sir W. Hedges.

I read it with intense interest for though pithy and brief it gives a *peep* into the social life of the English in Bengal before Calcutta was founded, when they had not an acre of land in Bengal, and when the site of Calcutta was infested with tigers.

Sir W. Hedges was a member of the Court of Directors, and was sent out in 1681 to be Governor of the Factories in Bengal. He wrote a diary in which he refers to the English that were then in Bengal, divided into two classes—*interlopers*, who carried on free trade as opposed to the Company's monopoly, and the *servants* of the Company, prominent among whom figures Job Charnock, the founder of Calcutta; the man who carried a beautiful widow off the funeral pyre, and as the best thing to do with her—married her.

Job Charnock, however, was a determined opponent of Sir W. Hedges; Job, like the Company's servants of those days, wished to make as much money as he could by pickings out of the Company's trade. The result was Sir W. Hedges could not stem the current of opposition; he had to leave, and returned to England, *via* Persia, in 1683. He was knighted in England by James the Second in the Royal bed chamber.

The Diary gives in few words a striking picture of the Moslem rulers of Bengal. Their head-quarters were at Dacca. Under the bed of one of them after his death were found five lakhs of rupees, and ten lakhs in the house, all procured by bribes. Bribes to officials were the order of the day, as they are now in Russia. It is evident from this Diary that the English could not have their ground without the acquisition of territory, while the native government were just a type of what the Turkish is at the present day.

—There is an eclipse of the sun to-day covering one third of the sun's disk.

—The papers mention the death, of Mr. Ardasir Hormusjee Wadia, aged 69 years: He was for a long time a director of the late Commercial Bank and managed its affairs successfully until it met with reverses during the share mania of 1865. He was also one of the chief promoters of the Indian Peninsular and China Banking Corporation, which flourished for a time to collapse with the sister banking concerns of that time. He had had reverses in his career as a banker and a merchant, but he tided over his difficulties and was at his death the possessor of an immense fortune.

—*Zion's Herald:* While the impossibility of winning the Chinese to a Christian civilization is being urged in Congress, and the old story of the inferiority of races is once more repeated, in addition to the successful work of Protestant missions in China and in San Francisco, we have in Boston and vicinty several Sunday-schools composed of Chinese (in one eighty) pupils who exhibit remarkable interest and great proficiency. There are such schools, also, in New York city. Many Chinese students, educated in our seminaries, have been happily converted, are members of the church, some looking to the ministry, and others settling down to regular forms of business, every way perferring this country to their own. To forbid their coming, or to bar their citizenship when time and education justify their adoption and investment with its rights, is an act too abhorrent to good sense, not to say Christian charity, to stand the light of the nineteenth century.

—*Indian Witness*: It has been finally decided that the Decennial Missionary Conference shall meet on Thursday the 28th of December and adjourn on Wednesday evening, January 3rd. This will enable a large proportion of those who wish to attend to spend christmas at home and it is believed will in other respects suit the majority of the delegates. A devotional meeting will be held each morning at half past seven. Tiffin will be served at a public table, and visiting delegates will be entertained in the houses of friends in Calcutta. There will be two sessions of the Conference daily, with an intermission of an hour for tiffin. Papers read before the Conference are to be limited to twenty minutes.

—Same: We are very glad to learn that the Bishop of Calcutta has issued instructions to the authorities in charge of the Circular Road Cemetery, to permit ministers of all Christian denominations hereafter to officiate in the "cosecrated" portions of the cemetery. One Wesleyan minister has since read the funeral service within the "consecrated" boundaries, and we may congratulate both the Bishop and the Christian public that this source of irritation and annoyance has at last been so gracefully removed. We trust that a similar order may be extended to all the cemeteries in India, and thus prevent the discussion and controversy which must attend an application for a "Burials Bill" for India.

—A writer in the *Bombay Gazette* says: If the Esplanade gun announces one o'clock officially at 0-30 p. m., why does not the early morning gun fire at official daybreak? Does the Observatory inform us of the official temperature, or the temperature at official hours? We ought to be told. Does the calendar give us official sunrise and official sunset? Does it give us official high water and official low water? We ought to be told. Most people have more or less experience of officialism: official forms on official paper, official envelopes, and official red-tape, the last having been hitherto the principal heart-burner; but to have an official sun really out-red-tapes red-tape.

—*Indian Baptist*: Mr. Bion of Dacca mentions the following interesting fact:

"Last June the chief of the village of Biri Siri came to Ram Dayal, the preacher there, and told him that he had had a dream in which he had seen the Lord Jesus surrounded with great splendour, but that He had nevertheless spoken kindly to him, and said 'that He alone

could save.' This dream had such an effect upon the Chief, that he next day took one or two other Garos with him, and went through the village collecting all their gods which are made of bamboo. These he piled up before Ram Dayal's house, and said: 'Here, Babu, cook your dinner with these things: they are good for nothing else.' Crude, ugly and shapeless as these bamboo gods are, they are looked upon with great reverence by the Garos, and it speaks well for the courage of these men, that they undertook such a wholesale work of destruction. Not one of these bamboo gods escaped the eye of the Chief: he swept the village clear of them. This man is now a baptized follower of Christ."

—*Am. Baptist Missionary Magazine*: Since 1877 the number of missionaries connected with the American Baptist Missionary Union has increased from 138 to 186; the native helpers, from 942 to 1107; the churches, from 778 to 1001; and the members, from 63,329 to 89,593. During the same time the donations from churches, individuals, &c. have grown from $146.537.28 to $169,685.78; and the receipts through the women's societies, from $40,171.00 to $59,899.52. There has also been added to the permanent funds of the society $152,825.42.

Thursday, May 18.

—*World:* Despite the law against ready money betting, it flourished at Epsom in all its pristine vigour, no attempt whatever being made to repress it—in fact, the authorities appeared to be inexcusably lax; for in Barnard's stand, adjoining the grandstand, one prominent member of the class had a desk fitted up, at which clerks were busily engaged in recording transactions in enormous volumes that would have looked in place in a City office. Money flowed into the coffers of this firm in a never-ending stream, and yet ready-money betting is illegal."

—The Str. *Bokhara*, with English Mails, left Aden for Bombay, Wednesday, 4 a. m.

—*Bombay Gazette*; Calcutta: Some fifty thousand cases of kerosine-oil, lately arrived per ships Ross Dhu, Tintern Abbey, and Viscount, being below the established flashing test, have not been allowed to be landed.

—*Madras Mail*: Serious riots occurred at Goriattum, on the 12th instant, between the Mahomedans and Hindoos of the Town. The immediate cause of the disturbance was, it is understood, the celebration of a feast by the Hindus, in which they adopted the disguises used by the Mahomedans at the Mohurrum, and which the latter resented. The mosque was set fire to, great disorder prevailed in the town for some time, and some lives are said to have been lost. The Joint Magistrate and Assistant Superintendent of Police, with a strong police force, were promply on the spot, and the services of the troops from Vellore were called into requisition by the civil authorities. A company of the 12th Regiment, under the command of a European officer, was sent out during the night, to the scene of the disturbance, and order was soon restored, but it was considered advisable to retain the troops for a day. Several arrests have been made, and an enquiry will doubtless be made by the Magisterial authorities.

—*Times of India*; London, 16: The Dublin police have proved themselves utterly worthless. It is acknowledged that they have no sort of a clue to the assassins of Lord F. Cavendish and Mr. Burke, and it is believed that the assassins must have made good their escape by this time.

The compact between Government and Mr. Parnell as to the cessation of agrarian outrages on certain conditions is regarded as most compromising to the Liberal Government.

—An extraordinary Republican demonstration took place in the Danish Parliament on the 18th ult. Jans Busk, a member of the Left, declared in the course of the debate on the Bupget that the movement in favour of a republic was daily gaining ground among the people, and that "if the King were driven from the country to-morrow" not one in a thousand would move a finger to restore him. The majority, he added, among loud cheers from the Left, are heartily tired of royalty. The President of the Chamber protested against the name of the King being brought into the debate; but in the division which followed the Left beat the Government by a majority of 67 to 25.

—*N. Y. Evangelist*: The Mormon President Taylor of Salt Lake City, and some of the apostles who had their polygamous wives living in one house with them, fearing arrest under a section of the Edmunds Bill, which makes cohabitation with more than one woman a misdemeanor, have dispersed their harems. Taylor told his wives that if he could not have all of them, he would not have any of them.

—Same. The shooting of Jesse James by one of his former comrades at St. Joseph, Mo., disposes of one of most desperate and brutal characters our country has produced. He was the son of a Baptist minister, and seems to have taken to wicked courses from the start. When a mere boy, he figured with the Border Ruffians, and used to boast that at the sacking of Lawrence he shot thirty-six men. He was one of the most desperate and reckless of Quantrell's band of cutthroats, and in the war found plenty of congenial occupation. He was one of the three ruffians who murdered a body of invalid Union soldiers at Centralia, Mo., who were being removed from St. Joseph to St. Louis for better hospital accomodations. The band burned most of the town, and committed inhuman depredations. No pleadings could induce them to spare these sick and wounded Union men, and the accounts published at the time place the number murdered in cold blood there at eighty. James was then under twentyone, and the life of the gang. Gov. Crittenden of Missouri offered a reward of $10,000 for the body of James, alive or dead. Robert Ford, a former member of the gang, had a conference with the Governor, and on being assured that he should be exempted from punishment, fired the fatal shot. The result has filled the whole Southwest with rejoicing.

Friday, May 19.

—It is said that there are 60,000 tons of wheat in the N. W. Provinces waiting for export.

—*Bombay Gazette*: The *Rangoon Gazette* says the Manook family have been scattered over different places in Upper Burmah. Mr. Manook and his sister have been sent to Shoaybo, two unmarried daughters to Pyintsalahmyo, and a son and son-in-law to Magoung, a fever-stricken spot. The whereabouts of Mrs. Manook and a married daughter cannot be ascertained, and there appears to be but little doubt that the intelligence previously received of the death of the former was correct.

—The monsoon is reported to have burst at Colombo.

—A Peshawar correspondent telegraphs to the *Englishman*, May 15—"A most unfortunate case of accidental death took place here yesterday. A lad, a member of the band of the Cheshire Regiment, after tatoo had occasion to enter the band-master's compound. The servants alarmed at his appearance, gave chase, causing the lad to take to his heels, and in running he had to pass a native sentry who challenged him. No reply being given, the sentry stabbed the lad with his bayonet, causing almost instantaneous death. The funeral takes place to-day."

—This year's crop of Indian tea is estimated at 51,619,000 lbs.

—Deaths last week, 379.

—A Madras paper says:—"An inquest was held on Sunday morning at the General Hospital, touching the death of one Robert Palfrey, aged thrity-five, who was admitted a patient into the General Hospital the previous evening in an insensible state, and shortly after expired: From the evidence the jury recorded the following verdict: Death caused from natural causes, to wit, exposure to the sun and drink."

Selections.

THE POWER OF FAITH.

Rough Notes of Mrs. Booth's Address at Exeter Hall.

I was reminded, as my dear child was speaking, of those words in the 11th of Hebrews, "Who through faith subdued kingdoms." I thought, "Yes, this is going to be enacted over again, it is the old story. Through FAITH—not through intellect, not through learning, not through "modern culture" as you will see quoted in the French report from some French newspaper, which has been sounding the alarm "that the eccentricities of the Salvation Army ought to be condemned by all the Protestants of France who are anxious to maintain the alliance between modern culture and Christianity." Well, *they have* maintained it, haven't they? and according to most people's account, who have their eyes open spiritually, a great deal they have accomplished by it. Look at the state of that city, and then pronounce what the Christianity which has been kept in alliance with modern culture has done for it! Some of you have been there, and you know. Now, we say that you can have as much modern culture as you like; but, for Christ's sake, let *us* have real original Christianity. If you have the real, unadulterated Christianity, such as you have heard talked about to-night, the great masses of the population of Paris and France will go down before it, just as they did in Jerusalem and Palestine, and as they are doing in London, Bristol, Liverpool, Manchester, Hull, Scarborough, and all over England to-day.

It is the CHRISTIANITY we want, the real Holy Ghost reign of Jesus Christ, and then you can either have culture, or do without it. I say it is a great delusion, and an insult to Jesus Christ to make out that his reign needs modern culture to help it! I say that a great deal of the modern culture has done more to render us effete and powerless than all that ruffianism and heathenism ever did in the world's history! Why? Because poor human nature is such a weak thing, and as soon as you give it anything human, it begins to lean upon it, *to trust in it*, and it ceases to SUBDUE BY FAITH, it goes in to subdue by knowledge or intellect, learning, wealth, numbers, or power. But, "it is not by might, nor by power, but by my SPIRIT, saith the Lord of Hosts." The Holy Ghost can do without the culture. He sometimes, though very rarely, gets cultured agents, as for example Paul. But Paul abjured his culture, and declared that his preaching was NOT with enticing words of man's wisdom, but with demonstration of the SPIRIT and of POWER. And the history of the Church proves that just in degree, as the Church has come to have the human, she has ceased to have faith in the *supernatural*; she has put her trust in her princes, her defenced cities, and her learned divines, and forgotten the God of Israel, in whom her strength lies. Now, WE will have the Christianity, if you please. We don't need modern culture added to *our* religion; we will have our religion, and leave the modern culture to the philosophers and divines, and if we can get such people as these, to give such testimonies as you have heard, to their fellow citizens—aud we have got one hundred already in France, and eighty more coming on—we have only to keep on multiplying that force and turning it loose upon France and we will soon have as good an Army there as we have in England, because "It is NOT by

might nor power, but by my Spirit, saith the Lord of Hosts."

It is through FAITH you are to subdue kingdoms. You are not to subdue them by reason, or education, or science, or modern culture! You are not to go and merely give them *light*, to refine, civilize and elevate them physically and morally, but you are to DISCIPLE them, you are to subdue them unto the Prince of Peace in the name and power of the Holy Ghost! The idea of conquest seems almost to have gone out of a good deal of the religion of this day, but Jesus Christ's idea was the idea of conquest. He sent His disciples forth to conquer and subdue the earth, and bring its inhabitants under His dominion, and He equipped them WITH POWER TO DO IT, and it is only since they have lost that power, and ceased to trust in *Him alone*, that they have become comparatively effete and powerless, as a great many of them confess they are.

We will go subduing kingdoms by FAITH.

I thought, as these little girls were talking—yes, faith is the secret—the faith that brings the power of God down upon men. What an insignificant instrumentality in the eyes of men; they might well laugh at it, and say, "What! are you going to do what nobody yet has been able to do in France? " They laughed them almost to scorn as they once did the Master when He was about to raise the dead, but these "babe" went on trusting, not in culture or human power, but in the mighty God of Jacob. They spent their nights, often a great part of them, on their knees touching that cloud of power, of which we were talking this morning, putting up that conducting wire of which the General was telling us, to bring down the mighty power of the Holy Ghost upon these people; and though they came in to laugh and make fun, and, perhaps, even worse, yet this power fell upon them, and these infidel, gay effervescent Frenchmen were made to realise that there was something beyond human power in those meetings. As one of them said to one of our friends, "That voice does PENETRATE me." Yes, because the Holy Ghost was in it. Oh! my comrades, go on! Be encouraged. It is not by *your* strength; it is not by *your* hand; it is not by any human equipments; but it is through this *faith in God*, and no matter how weak your bodies may be, if you have a strong, spiritual hand to put upon the arm of Omnipotence, and hold on in human weakness, in the desperation of Divinely inspired faith and Divinely wrought energy, God will move His arm by-and-bye, and HE will move the world! He will shake all nations.

We shall see such a shaking as has never been realized since the beginning. Yes; God will shake all things, and pour out His Spirit upon ALL FLESH—all His people shall be prophets and prophetesses, and His sons and daughters shall prophecy; our old men shall see visions, and our young men dream dreams," He will open the windows of Heaven, and pour out such a blessing that there shall not be room to contain it. Oh! yes it is coming. I hear the sounds of it. It rolls overhead—it rumbles underground; and we catch the distant echoes of the heavenly voices that are beginning to celebrate the victory, when Jesus shall have the heathen for His inheritance, and the uttermost parts of this earth for His possession. All hail thou King of Saints! Thou *must* reign, until all Thine enemies are made Thy footstool. Hallelujah! But it is to be done BY FAITH—by holding on to God—working and fighting, and suffering in faith—believing that, through all the weakness, Divine strength is being manifested, and that through all the failures and difficulties, God is leading on His host to everlasting victory! Will you help us by your faith—you, who are the Lord's own—you, who are in sympathy with Him—you, whose bowels yearn over the nations—you, who are longing for His kingdom, as you pray—will YOU help us by your faith, by your prayers? Will you put your hearts to ours and your shoulders to ours, and will you help us to bring this cloud of Divine power down upon these poor, deceived, hardened, darkened people, not only in France, but in England, and everywhere else?

Will you so live that you can be these lightning conductors, bringing the power of the Holy Ghost down upon them? If you will, God will use you as well as us. He is no respecter of persons. You see what little women can do! Oh, my sisters, has it not made your hearts burn with desire? Has it not made you feel your responsibility, and yearn to give your souls and lives up to this noble work of blessing mankind, of bringing them back to Salvation and peace, and God, and heaven? Will you fritter away your time and talents, and opportunities as some of you have hitherto done? or will you be encouraged by these little girls to set yourselves to work and try what you can do to save your fellow men and women? The Lord help you. You say, "I am so weak," Remember it is not by strength, it is by FAITH; it is not by might, it is by the Holy Ghost; and if you will thus live and thus *believe*, God will pour out His spirit on you, and you shall be able to knock the shackles of unbelief and darkness and sin off human souls, and raise them from the spiritual death in which you find them, to life, immortality, and glory. You will be able to do it by the power of the Holy Ghost that shall be IN you. WILL YOU DO IT. Oh, the Lord help you! Amen.

THE CHURCH AND THE SPIRIT.

Holiness has been fitly discribed as the "Church's best robe, her bridal dress." To keep this garment unspotted is her first work. To save souls is her next duty. To as sure her of success in this latter work the Master said: "Lo, I am with you alway." He also pledged Himself to send the Comforter to "convince the world of sin." For instrumentalities by which she may act and through which He can operate, He gave her the written Word and the living ministry.

In view of the supreme grandeur of this trust and the immensity of the interests involved, the Church and her ministry ought to be filled with a holy discontent whenever and wherever the work of salvation is not triumphantly progressing. The continued absence of conversions among her followers should humble her in the dust, stimulate her prayers and quicken her faith to the point of momentary expectation of seeing the manifestations of the Holy Spirit both in her membership and among the ungodly. She has the promise of the Spirit, not as an occasional, transient and uncertain visitor, but as an abiding presence always seeking to make the Gospel effective. She has, therefore, no valid excuse for indifference, no Scriptural justification for remaining an unfruitful tree.

Few evangelical churches will dispute this theory. But do not too many local churches accept it as an ideal, rather than a practical, conception? Is it not too true that many preachers and churches, while honestly maintaining the theory, hold their Sabbath assemblies through successive months without expecting the manifestation of the Spirit's convincing power? Why this want of faith? Nothing can be more positive than the words of the Christ concerning the presence and work of the Conforter: "He will reprove (convince) the world of sin." It is therefore both the privilege and duty of the Church and her ministry to expect such convictions to be wrought, not in revival seasons only, but also whenever the Word is faithfully preached.

To preach about the truth and to preach it as God's message addressed to the intellect, conscience and heart of the hearer for the accomplishment of an immediate result are essentially different things. The former may be, often is, done beautifully and eloquently, yet with very superficial effects; the latter, if animated by faith, rarely fails to win great victories. In the one case, the sermon is only a fencer's foil; in the other it is a naked sword sharpened by the speaker's purpose to so put the truth as to fit it to be the Spirit's instrument for producing immediate conviction. When only preaching about the truth the speaker may be moved by its sublimity and beauty; bnt he cannot be inspired with that holy enthusiasm awakened by the feeling that he is speaking as God's accredited ambassador to immortal men whose highest interests are involved in the instant adjustment of their relations to their Creator. And it is only this latter preaching which inspires that exalted faith, that conciousness of the co-operation of the Divine with his human forces, which is the source of the preacher's highest power. When the Spirit works in the preacher He makes the Word "sharper than a two-edged sword." He uses it to convince men of sin. It is the sincerity and earnestness accompanying this consciousness that impress men, as Christ himself impressed them, that the preacher speaks by authority and not as the formalist. Had every preacher and every church this faith and power abiding with him the salvation of the world would proceed, not by exceptional excitements, but by steady, unceasing progression!

The Spirit seeks especially to convince men of a sin not named in the Decalogue —the sin of unbelief. "Of sin, because they believe not in me." This being the aim of the Comforter, it is essential that both the pulpit and the Church should so present the sin of unbelief as to make the nature and evil of that sin apparent to the understandings of sinners. Unless it be so explained, it is difficult to perceive how the Holy Spirit can make it a cause of moral disturbance in the conscience, inasmuch as, although He sheds wondrous light on the mind, He *is not* supposed to communicate ideas to it. The Word is the instrument of His operations. Hence the Word must first be taught by the pulpit. Once clearly in the mind the Spirit will make it quick and powerful in the conscience. Is it not plain, therefore, that definite ideas concerning the sin of unbelief must precede the conviction for that sin which the Spirit aims to produce?

Is there not reason in the practice of the modern pulpit for inquiring whether or not this mother sin of unbelief is sufficiently kept before the attention of Christian congregations? Is it so treated that man's moral judgments condemn it? Do penitents when awakened mourn over it as they do over other sins? Surely if its nature and enormity were intellectually comprehended; if men were clearly and constantly taught that unbelief, to use the word of Martin Luther, "was the beginning and the first sin in Paradise itself;" that refusal to believe in Christ, the express image of the All Merciful One, through whom deliverance from sin is freely offered, is demonstrative of the heart's intense affection for sin; and that unbelief is, therefore, "the great, the inexcusable sin of the world"—if these views, together with such expositions of faith as show it to be the only fountain of moral liberty, peace and purity, were more fully and continuously set forth than they generally are, the ungodly would be brought into such relations to the Comforter as to be more susceptible to His convicting forces than is possible so long as their conceptions of the sin of unbelief are vague and indefinite.—(*N. Chr. Adv.*)

—The way to heaven is the straight way through the world. It causes one to tell the truth without dodging in crooked ways, or prevaricating. It causes one to uncover crooked ways and wicked doings. When one does right he has no need to go back and do his work over again. Heaven is at the further end of the upward way, on which the Sun of Righteousness sheds beautiful, golden light. But heaven is not very far away from those who put their trust in God.

Miscellany.

—From *N. Chr. Advocate:*

At Home in Fiji. (Armstrong & Son, New York,) by C. F. Gordon Cumming, is a compilation of admirably written letters by a lady to friends at home, giving an account of her observations during a protracted stay in Fiji. The writer's style is very perspicuous, her powers of observation of natural scenery, natural history of botanical and other objects are superior; while her study of the natives, their social habits and customs and their history shows more than ordinary qualities of mind. She is not a missionary, but the rarest bits of missionary material, such as descriptions of heathen cannibal customs, of the heroism and bravery of missionaries and their wives and the results of their labors, would do credit to the pen of those whose lives had been spent in missionary work on those islands. It makes one's blood run chill to read of the "habitations of cruelty"; but in one sense Christianity has gained its most marked conquests amongst these whose "tender mercies" even were cruel. The description of the heroism of two lone missionaries' wives in rescuing, at the risk of their lives, from the very mouth of the oven five out of fourteen women, seized for no fault nor enmity, but just for a feast in honor of a visitor (pp. 117, 118) and the statistics of the slaughter on the island of Bau from time to time, of the infanticide, of the strangling of widows, etc., etc. —what shall one say of it all? Is it of men and not beasts—men and not devils—that one reads? This lady believes in Christian missions. She says:

"I often wish that some of the cavilers who are forever sneering at Christian missions could see something of their results in these isles. In a land where but a few years ago indescribable barbarism everywhere prevailed, where even in times of peace limbs of living men and women were cut off, cooked and eaten in the presence of the victims who were previously compelled to dig the oven and cut the fire-wood for the horrid feast, whole villages were given up to slaughter in order to supply their neighbors with fresh meat, now peace, security and Christian habits are more universal than in London and New York. Every village on eighty inhabited islands has a church and a house for its preacher. There are nine hundred Wesleyan churches in Fiji. What these people may become after much contact with the common run of white men we cannot, of course, tell, though we may unhappily guess. At present they are a body of simple, devout Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience."

—*N. Y. Evangelist:*

There are at least 700,000,000 of heathen, for whom all the Christian societies in the world expend about $7,000,000 of which scarcely one-third is contributed by American societies. Let us place this amount—we will give the largest estimate and call it $2,500,000—in one column, and lest any one should say "O well, that is but one item of all our gifts, we give largely in other directions as well," we will place under this sum $75,000,000, which will cover the aggregate of *all* which is contributed yearly by American churches, for all their benevolent and educational institutions.

Now, in an opposite column let us place the $900,000,000 which we spend yearly for intoxicating drinks; the $7,000,000 annually in New York city alone for thrtatre-going and other kindred amusements; the $80,000,000 paid yearly in the United States for tobacco. And to come perhaps nearer home to us as Christian women, we are told of weddings costing tens and even hundreds of thousands of dollars; suppers costing from $1,000 to $5,000; an entertainment in one of our cities which cost $20,000: single bridal dress costing $6,000. And this is but a sample of what is occurring the country through. Indeed, I could give some even more startling statistics. And yet we hear constantly the plea of poverty, often from the very individuals who expend from $5,000 to $10,000 per annum for dress alone. "We cannot afford to give so much money to missions."

It is estimated that $125,000,000 annually are paid out for ladies' foreign dress goods, and we have the statement thet the value of the kid gloves imported into New York city alone, every year, is ten times as great as all that goes out from all the missionary societies in America, and that for artificial flowers ladies spend each year, more than all the churches to spread the Gospel. Does this look as though we had done all that we could? How do these parallel columns look in the eyes of our Master? Does He acquit us of all blame? Thousands of dollars to pamper pride and vanity—pitiful pennies to save souls.

TELEGRAPHIC NEWS.

Paris, May 11th: In the Chamber of Deputies to-day M. Freycinet made a speech in which he laid great stress upon the necessity of maintaining Egyptian independence.

London, 12th: The House of Commons last night read for the first time Mr. Gladstone's Bill for the repression of crime in Ireland, by which a commission of judges will, in the disturbed districts, supersede trial by jury. The Bill also authorises domiciliary visits, the expulsion of dangerous foreigners, and the summary trial of night prowlers. The widest powers are granted for dealing with meetings, secret societies, and in suppressing inflammatory journals. The duration of the Bill is fixed for three years.—Messrs. Parnell and Dillon both inveighed against the stringency of the measures contained in the Bill.—The Press generally approve of the Bill.—Sir Charles Dilke, replying to a question in the House of Commons last night, said that the British Government was concerting with France and the other Powers for the protection of Europeans in Egypt.

Cairo, 12th: The Assembly of Notables has refused to comply with the summons of the Ministry to assemble. Arabi Bey therefore threatens a civil war, and that he will depose the Khedive with the help of the army.

London, 13th: It is understood that English and French ironclads have been ordered to Alexandria. —The *Daily News* publishes a paragraph stating that Mr. Gladstone is about to resign the office of Chancellor of the Exchequer.—The Hon'ble A. Evelyn Ashley, the Parliamentary secretary of the Board of Trade, has been appointed Under-Secretary for the Colonies, *vice* Mr. Leonard H. Courtney, who has succeeded the late Lord Cavendish as the Secretary of the Treasury.

14th: A canister filled with gunpowder, with a lighted fuse attached, was discovered outside the Mansion House last evening.—The Channel Squadron has been ordered to prepare to proceed to the Mediterranean in a fortnight.

Cairo, 14th: The Notebles are mediating between the Khedive and the Egyptian Government.—The Khedive is temporizing.

Paris, 14th: The French squadron has left for Alexandria

Constantinople, 14th: The Russian War Indemnity Convention has been signed.

Portsmouth, 14th: H. M. Troopship Crocodile arrived here from Bombay yesterday.

London, 15th: The united English and French squadrons are now on their way to Alexandria.—Earl Granville, replying to a question in the House of Lords this evening, said that a complete understanding exists between England and France in respect to Egypt and as to the course of action which in certain contingencies will be adopted. His lordship, however, expressed a hope that peace and prosperity would be restored without resort to force.

16th: The *Times* in this morning's issue publishes a telegram from Constantinople, stating that in case moral force fails in Egypt a body of Turkish gendarmes will be landed and seize Araby Pacha.—The House of Commons last night read for the first time the bill relating to the arrears of rent in Ireland, the payment of which will exhaust the surplus of the Irish Church Fund and relieve the tenants from any further liability.—It transpired in the debate which followed that Mr. Parnell, while in Kilmainham Jail, undertook that agrarian outrages should cease and that he would generally co operate with the Government.

Cairo, 16th: Acting on the advice of the foreign consuls, the Khedive has summoned the Ministry, with whom he has patched up an agreement.

London. 17th: In the House of Commons last night the Tories re-affirmed that Mr. Parnell, before leaving Kilmanham jail, promised to co-operate with the Government.—Mr. Parnell and his colleagues denounced the charge as infamous and degrading, and Mr. Gladstone hotly challenged the Tories to bring a proof of their assertion.—The death of General Kaufmann is announced from St. Petersburg.

18th: Mr. G. O. Trevelyan, the recently appointed Chief Secretary of Ireland, has been re-elected member of Parliament for Hawick, unopposed.—It is understood that the foreign Consuls in Egypt have been instructed to demand the disbandment of the Egyptian army, and the banishment of all rebellious officers.—It is reported that the Turkish ironclad squadron has been ordered to Egypt.—The New York police are searching all the passenger line steamers arriving in that port from Europe, with the object of discovering the Dublin assassins. —Sir Andrew Clarke has been appointed Inspector General of Fortifications and Works, and has been raised to the rank of General.

PASSENGERS SAILED.

Per P and O Srt *Clyde*, 15.; additional:

For London—Mr Gauntlett, Mr Roucy, Mr Mason, Lieut Oldfield, and Mr Curtis.
For Brindisi—Mr Lermit, and Charles Turner.

Per Str *Grava*, 15:

For Genoa—Revd J R Hill, Mrs Hill, Mr W Cowley, Lt H E Hunbury, Mr W Arnot, Mr H Hadden, Mr P Sheshadri, Major A Swinton, Mr W T Plimmer, Mr S G Brebner, Mr James Cameron, Rt Revd Volontari and servant, Major G T Carre, Mr H J Burt, Mr Dhunjeeshaw Muncherjee Kapadia, Mr Framjee Dorabjee Pandy, Sir Sir Arthur Stepney and European servant, and Mr O M Raphaiels.

Per Str *India*, 15:

For Naples—Mr J Douglas, Mr W J Currie, Mr J Hodgart, and H D Wilkinson.
For Marseilles—Col C Clarke, Major W H Beckett, Mrs Kelly, Mr R L Harker, and Mr M M Hussein.

Per P and O Str *Khiwa*, 19:

For London—Mr W H Newnham, Capt Elliott, Mrs Cooper, child, and two infants, Mr and Mrs Middleton and three children, Dr Forbes Watson, Capt W O Smith, RA, Mr William Wilson, Major Kentist, Mr L R Barfield, Mr and Mrs Dean-Pitt, Lieut F J Tobin, Dr and Mrs Willcocks and child, and Mrs Harkins, two children, and two infants.
For Brindisi—Mr Donald Bain, Mr R B Sedgwick, Mr R D Bayley, Col Hancock, Mr H J H Tassons, Miss Pigott, Dr Hojel, Mr J F Price, Mr H L Hebbers, Mr C J Griffin, and Major M M Carpendale.
For Venice—Mr F Woodroffe, Mr J B Peile, Mr and Mrs A Hay, Mr G P Robinson, Mr Newson, Mr Petty, and Mr Phillip Carter.
For Suez—Col Waterfield, and Mr W Zaritzky.

PASSENGERS ARRIVED.

Per P and O Str *Kaiser-i-Hind*, 15:

From London—Mrs Goldsmith and infant, Mrs Skipton, Mr T and Miss Skipton, Mrs Proctor, Major and Mrs Street, Lieut A Campbell, Mrs Chambers, child and 2 infants, Miss de Lucy, Lieut-Col and Mrs H de G Warter, Mrs Yeo, Mrs C Singleton, child and infant, Mr Greig and infant, Master and Miss Johnson, Mr J C Brennan, Mr R A Baker, and Mrs Graham.
From Brindisi—Capt A T Remington, Dr R N Khory, Mr A C Brett, Mr A R Balman, Mr R C Tepping, and Mr W E Rowley.
From Venice—Mr and Mrs W M Fletcher, Mr, Mrs and 2 Misses Gonne, Mr C Chambers, Major and Mrs Biddulph, and Mr P Leuthardt.
From Suez—Mr Colvin, Mr Alymer, and Mr J Prislic.

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John Rees, 30th March 1883, Rs. 7-10; Lieut. R. J. Young, 30th June 1883, Rs. 7-10; W. Enington, 25th May 1882, Rs. 2; J. J. Whittle, 11th May 1882, Re. 1; A. Burntside, 18th February 1883, Rs. 7-10; Rev. Wm.

ARTICLE

MacMoordie, 8th December 1882, Rs. 10-14; T. Matheson, 1st April 1882, Rs. 1-10; A. Foy, 4th September 1882, Rs. 7-10; Mrs. H. Knott, 29th May 1883, Rs. 7-10; Y. M. C. A. Secunderabad, 30th September 1882, Rs. 3-13; J. M. Douglas, 31st December 1882, Rs. 8-5-6; Ind. Chr. Asso. 31st March 1881, Rs. 1-8.

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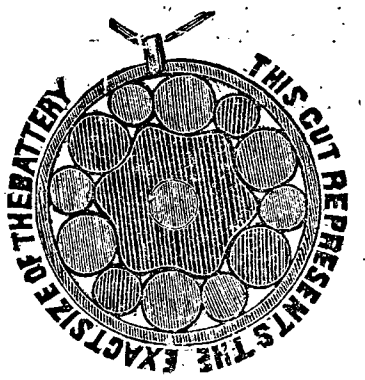

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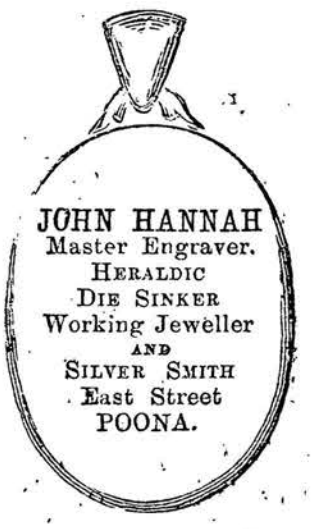

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